

the Wearing of his hair in a peculiar braid: but the term, has, probably, in the *Veda*, a different signification, —one now forgotten,—although it may have suggested, in after time, the appearance of S'IVA, in such a head-dress, as identified with AGNI. For instance, EJJPAE-DIN may intimate his head being surrounded by radiating flame ; or the word may be an interpolation. At any rate, no other epithet applicable to S'IVA, occurs; and there is not the slightest allusion to the form, in which, for the last ten centuries, at least, he seems to have been almost exclusively worshipped in India, —that of the *Linga* or *Phallus*. Neither is there the slightest hint of another important feature of later Hinduism, the *Trimurti*^ or triune combination of BRAHMA, VISHNU, and S'IVA, as typified by the mystical syllable *Om*; although, according to high authority on the religions of antiquity, the *Trimurti* was the first element in the faith of the Hindus, and the second was the *Lingam*.^a

The chief deities of the *Veda* are, as has been noticed above, AO-NI and INDILA. The former comprises the element of *Fire* under three aspects: 1st, as it exists on earth, not only as culinary, or

religious,
fire, but as the heat of digestion and of life,
and the
vivifying principle of vegetation; 2nd, as it
exists in the
atmosphere, or mid-heaven, in the form of
lightning;
and, 3rd, as it is manifested in the
heavens, as light,
the sun, the dawn, and the planetary
bodies. The *Sun*,
it is true, is acknowledged and hymned as
a divinity.

* Creuzer, *Religions de l'Antiquité* > Book I., Chap,
i.; p, 140,